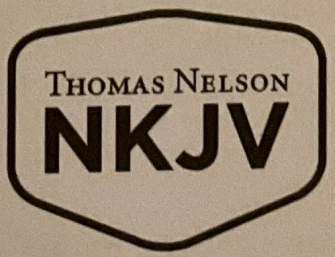
NEW KING JAMES VERSION

BIBLE JOURNAL

Romans

with Pastor Ed Rea, 2025



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The Epistle of Paul the Apostle to the

ROMANS

Author: All critical schools agree on the Pauline authorship of this foundational book. The vocabulary, style, logic, and theological development are consistent with Paul's other epistles. He wrote Romans in AD 57, near the end of his third missionary journey, evidently during his three-month stay in Greece (Acts 20:3–6), more specifically, in Corinth. The church in Rome was well known (Rom. 1:8), and it had been established for several years by the time of this letter. The believers were probably numerous, and evidently, they met in several places (16:1–16). The historian Tacitus even referred to the Christians who were persecuted there under Nero in AD 64 as an "immense multitude," as the gospel filled the gap left by the practically defunct polytheism of Roman religion.

Time: c. AD 57

Key Verses: Rom. 1:16–17

Theme: Most scholars think that Paul probably wrote this letter from Corinth, shortly before going to Jerusalem with the relief funds for the believers there. At this point in his life and ministry, his theology has been fully developed through years of study and interaction with people as he preached the gospel. Romans systematically explains what Christ did, why He did it, and what

has happened as a result. It speaks to what we are as humans and how God has interacted with us through Christ. It lays out God's plan for the world, clarifying what has happened and is still happening in biblical history. In this way, Paul forces us to deal with all the false versions of reality inspired by our fallen human nature as opposed to God's gracious, sustaining plan.

The Christ of Romans: Paul presents Jesus Christ as the Second Adam whose righteousness and substitutionary death have provided justification for all who place their faith in Him. He offers His righteousness as a gracious gift to sinful men, having borne God's condemnation and wrath for their sinfulness. His death and resurrection are the basis for the believer's redemption, justification, reconciliation, salvation, and glorification.

- No book has changed the world as much as Romans
  - Augustine was impacted by Romans 13:13
  - Martin Luther was impacted by Romans 1:16-17. The Protestant Reformation came out of his 10-month study of Romans
  - John Bunyan wrote Pilgrim's Progress based on Romans
  - John Wesley was saved through a study of Romans
  - "Anyone who understands Romans knows Scripture" -John Calvin
- Romans was written 15 years after Paul's conversion from Corinth
- In Romans, the word "grace" appears 100 times. "God" appears 150+ times, "Gospel" appears 36 times. "Righteousness" 29 times.
- Adrian Rogers called Romans the constitution of Christianity.
- "Creation Sings" by Steve Green is a summary of Romans
- Romans answers:
  - what man's problem is
  - what God does about it
  - why we suffer
  - why Jesus died and rose
  - what history is all about
  - what life is all about
- The Ecclesiastes of the New Testament (and more!)

GREETING

1 Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God 2which He promised
before through His prophets in the Holy Scriptures, 3concerning His Son Jesus Christ our Lord, who was born of
the seed of David according to the flesh, 4*and* declared *to be* the Son of God with power according to the Spirit of
holiness, by the resurrection from the dead. 5Through Him we have received grace and apostleship for obedience to
the faith among all nations for His name, 6among whom you also are the called of Jesus Christ;

7To all who are in Rome, beloved of God, called *to be* saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

DESIRE TO VISIT ROME

8First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
9For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention
of you always in my prayers, 10making request if, by some means, now at last I may find a way in the will of God to
come to you. 11For I long to see you, that I may impart to you some spiritual gift, so that you may be established—
12that is, that I may be encouraged together with you by the mutual faith both of you and me.
13Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until
now), that I might have some fruit among you also, just as among the other Gentiles. 14I am a debtor both to Greeks
and to barbarians, both to wise and to unwise. 15So, as much as is in me, *I am* ready to preach the gospel to you
who are in Rome also.

v. 1 - A bondservant is a servant by choice

v. 3 - the connection with David is important. David mentioned more than anyone in Scripture other than Jesus

v. 4 - "Power" is where we get the word "dynamite"

v. 7 - "Beloved" is the word Agape, an almost unused Greek word until the N.T. "Grace" is the Greek greeting (charis), while "peace" (Shalom) is Hebrew

v. 8 - The church at Rome started among the first believers at Pentecost

v. 14 - Barbarians were those outside of the Greek world. Did Paul visit Nordic areas?
The debt is to God but is paid to people

THE JUST LIVE BY FAITH

16 For I am not ashamed of the gospel of Christ,[a] for
it is the power of God to salvation for everyone who be-
lieves, for the Jew first and also for the Greek. 17 For in it
the righteousness of God is revealed from faith to faith;
as it is written, "The just shall live by faith."[a]

GOD'S WRATH ON UNRIGHTEOUSNESS

18 For the wrath of God is revealed from heaven against
all ungodliness and unrighteousness of men, who sup-
press the truth in unrighteousness, 19 because what may
be known of God is manifest in them, for God has shown
it to them. 20 For since the creation of the world His invis-
ible *attributes* are clearly seen, being understood by the
things that are made, *even* His eternal power and God-
head, so that they are without excuse, 21 because, although
they knew God, they did not glorify *Him* as God, nor were
thankful, but became futile in their thoughts, and their
foolish hearts were darkened. 22 Professing to be wise, they
became fools, 23 and changed the glory of the incorruptible
God into an image made like corruptible man—and birds
and four-footed animals and creeping things.

24 Therefore God also gave them up to uncleanness, in
the lusts of their hearts, to dishonor their bodies among
themselves, 25 who exchanged the truth of God for the lie,
and worshiped and served the creature rather than the
Creator, who is blessed forever. Amen.

26 For this reason God gave them up to vile passions.
For even their women exchanged the natural use for what
is against nature. 27 Likewise also the men, leaving the
natural use of the woman, burned in their lust for one
another, men with men committing what is shameful, and
receiving in themselves the penalty of their error which
was due.

1:16 [a] NU-Text omits *of Christ.* 1:17 [a] Habakkuk 2:4

v. 16-17 - the verses that started the Reformation. The just shall live by faith appears four times in Scripture (Habakkuk, Romans, Galatians and Hebrews), but with different emphases each time

v. 18 - Two Greek words for wrath- thumos (sudden outburst) and orgay (slow building). This is orgay.

God's charge against mankind is truth suppression. Primitive cultures (Aborigines, Native American, etc.) were once monotheistic. The two sins are not glorifying God and not being thankful. God's creation and eternity in our hearts (Ecclesiastes 3:11) is how the unreached know of God.

v. 26-27 - are controversial today for first time since First Century. Hard to argue with Paul's logic. This is how we know homosexuality isn't God's will. It has physical and emotional consequences. It is an abandoned lifestyle.

28 And even as they did not like to retain God in *their*
knowledge, God gave them over to a debased mind, to do
those things which are not fitting; 29 being filled with all
unrighteousness, sexual immorality,[a] wickedness, covet-
ousness, maliciousness; full of envy, murder, strife, deceit,
evil-mindedness; *they are* whisperers, 30 backbiters, haters
of God, violent, proud, boasters, inventors of evil things,
disobedient to parents, 31 undiscerning, untrustworthy,
unloving, unforgiving,[a] unmerciful; 32 who, knowing the
righteous judgment of God, that those who practice such
things are deserving of death, not only do the same but
also approve of those who practice them.

GOD'S RIGHTEOUS JUDGMENT

2 Therefore you are inexcusable, O man, whoever you
are who judge, for in whatever you judge another you
condemn yourself; for you who judge practice the same
things. 2 But we know that the judgment of God is accord-
ing to truth against those who practice such things. 3 And
do you think this, O man, you who judge those practicing
such things, and doing the same, that you will escape the
judgment of God? 4 Or do you despise the riches of His
goodness, forbearance, and longsuffering, not knowing
that the goodness of God leads you to repentance? 5 But
in accordance with your hardness and your impenitent
heart you are treasuring up for yourself wrath in the day
of wrath and revelation of the righteous judgment of God,
6 who "will render to each one according to his deeds":[a]
7 eternal life to those who by patient continuance in doing
good seek for glory, honor, and immortality; 8 but to those
who are self-seeking and do not obey the truth, but obey
unrighteousness—indignation and wrath, 9 tribulation
and anguish, on every soul of man who does evil, of the
Jew first and also of the Greek; 10 but glory, honor, and

1:29 [a] NU-Text omits *sexual immorality.* 1:31 [a] NU-Text omits *unforgiving.* 2:6 [a] Psalm 62:12; Proverbs 24:12

Sin isn't only LGBT. Compare with sin lists in I Corinthians 6, Galatians 5, and I Timothy. "Haters of God" = a person can't be this and be a Christian. "Unloving" means "astorge" - no family love. "Practice" tells us Paul is talking about lifestyle. Spiritually, all practiced sins are capital offenses.

Chapter 2 is an answer to those who liked Chapter 1 too much. There were two lifestyle philosophies in Paul's day: epicurean (live and let live) and stoicism (self-discipline). v. 1-16 is addressed to Stoics

The word for judge is krino, same as Matthew 7:1. It is not a values judgment but condemning for punishment

v. 4 - Pastor Ed Rea's favorite verse in Romans. Acts 14:17 speaks of this truth. "Repent" is "metanoia." Change direction.
v. 9 - to the Jew first because they were given the moral law

peace to everyone who works what is good, to the Jew first
and also to the Greek. 11For there is no partiality with God.
12For as many as have sinned without law will also perish without law, and as many as have sinned in the law
will be judged by the law 13(for not the hearers of the law
are just in the sight of God, but the doers of the law will be
justified; 14for when Gentiles, who do not have the law, by
nature do the things in the law, these, although not having
the law, are a law to themselves, 15who show the work of the
law written in their hearts, their conscience also bearing
witness, and between themselves *their* thoughts accusing
or else excusing *them*) 16in the day when God will judge the
secrets of men by Jesus Christ, according to my gospel.

THE JEWS GUILTY AS THE GENTILES

17Indeed[a] you are called a Jew, and rest on the law, and
make your boast in God, 18and know *His* will, and approve
the things that are excellent, being instructed out of the
law, 19and are confident that you yourself are a guide to the
blind, a light to those who are in darkness, 20an instructor of the foolish, a teacher of babes, having the form of
knowledge and truth in the law. 21You, therefore, who teach
another, do you not teach yourself? You who preach that
a man should not steal, do you steal? 22You who say, "Do
not commit adultery," do you commit adultery? You who
abhor idols, do you rob temples? 23You who make your
boast in the law, do you dishonor God through breaking
the law? 24For "the name of God is blasphemed among
the Gentiles because of you,"[a] as it is written.

CIRCUMCISION OF NO AVAIL

25For circumcision is indeed profitable if you keep the
law; but if you are a breaker of the law, your circumcision
has become uncircumcision. 26Therefore, if an uncircumcised man keeps the righteous requirements of the law,

2:17[a]NU-Text reads But if. 2:24[a]Isaiah 52:5; Ezekiel 36:22

v. 10- "works" could be the work of believing in Jesus (John 6: 28-29)
v. 12-16- what about those who have never heard? The conscience is rejected by many sociologists, but is key to Christian doctrine. Margaret Mead was deceived into believing the noble Savage.

v. 17- The word "Jew" was originally used for the tribe of Judah. It means "praise"

The condemnation of the self-righteous Jews of the First Century is applicable to all of every background self-righteous today.

will not his uncircumcision be counted as circumcision?
27 And will not the physically uncircumcised, if he fulfills
the law, judge you who, *even* with *your* written *code* and
circumcision, *are* a transgressor of the law? 28 For he is
not a Jew who *is one* outwardly, nor *is* circumcision that
which *is* outward in the flesh; 29 but *he is* a Jew who *is*
one inwardly; and circumcision *is that* of the heart, in
the Spirit, not in the letter; whose praise *is* not from men
but from God.

GOD'S JUDGMENT DEFENDED

3 What advantage then has the Jew, or what *is* the
profit of circumcision? 2 Much in every way! Chiefly
because to them were committed the oracles of God.
3 For what if some did not believe? Will their unbelief
make the faithfulness of God without effect? 4 Certainly
not! Indeed, let God be true but every man a liar. As it
is written:

> "That You may be justified in Your words,
> And may overcome when You are judged."[a]

5 But if our unrighteousness demonstrates the righ-
teousness of God, what shall we say? *Is* God unjust who
inflicts wrath? (I speak as a man.) 6 Certainly not! For then
how will God judge the world?
7 For if the truth of God has increased through my lie
to His glory, why am I also still judged as a sinner? 8 And
why not *say*, "Let us do evil that good may come"?—as
we are slanderously reported and as some affirm that we
say. Their condemnation is just.

ALL HAVE SINNED

9 What then? Are we better *than they?* Not at all. For we
have previously charged both Jews and Greeks that they
are all under sin.

3:4 [a] Psalm 51:4

In Chapter 3, Paul anticipates objections. He is writing from the most decadent city in Greece (Corinth) to an audience in the decadent city of Rome.

v. 2 the word "oracles" is "logos" (word). Every Biblical book except perhaps Job and Luke/Acts were written by Jews.

v. 3-19 - Objections to the law

v. 4 - Paul wrote a reference to Psalm 51, when David understood guilt and forgiveness after Bathsheba

v. 6 - God's judgment of the world is always in view

v. 9 - "under sin" is literally sold under sin or carrying a load like a beast of burden. Human depravity proves the truth of the Bible.

10 As it is written:

"There is none righteous, no, not one;
11 There is none who understands;
There is none who seeks after God.
12 They have all turned aside;
They have together become unprofitable;
There is none who does good, no, not one."[a]
13 "Their throat *is* an open tomb;
With their tongues they have
practiced deceit";[a]
"The poison of asps *is* under their lips";[b]
14 "Whose mouth *is* full of cursing
and bitterness."[a]
15 "Their feet *are* swift to shed blood;
16 Destruction and misery *are* in their ways;
17 And the way of peace they have not known."[a]
18 "There is no fear of God before their eyes."[a]

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Section sometimes called the Divine Dilemma

GOD'S RIGHTEOUSNESS THROUGH FAITH

21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all[a] who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His

the gist

in present

3:12 [a] Psalms 14:1–3; 53:1–3; Ecclesiastes 7:20 3:13 [a] Psalm 5:9 [b] Psalm 140:3 3:14 [a] Psalm 10:7 3:17 [a] Isaiah 59:7, 8 3:18 [a] Psalm 36:1
3:22 [a] NU-Text omits *and on all.*

How the Law Came

God
↓
Angels
↓
Moses
↓
Israel

Paul quotes a list of seven Psalms, one verse from Ecclesiastes, and one verse from Isaiah to prove his point

Man destroys everything he touches if he is without God.

v. 17 - There have only been 300 years of relative peace in world history. Man a warlike creature.

v. 19-20 - Impossibility of law-based salvation
If you are at the top of the Swiss Alps, you're really no closer to touching the stars than if you are at the bottom of the Grand Canyon.

v. 21 - A turning point for humanity. Up until this time, God has been indicting humanity, prosecuting three groups: 1) the pagan 2) the ethical humanist and 3) the Jew.

v. 21-26 - righteousness of God given

v. 27-28 - difference between law, works, faith

v. 29-31 - God justifies

Three traits about righteousness
- God is source
- it expunges our record
- it lasts for eternity

righteousness, because in His forbearance God had passed
over the sins that were previously committed, 26to dem-
onstrate at the present time His righteousness, that He might
be just and the justifier of the one who has faith in Jesus.

BOASTING EXCLUDED

27Where *is* boasting then? It is excluded. By what law? Of
works? No, but by the law of faith. 28Therefore we conclude
that a man is justified by faith apart from the deeds of the
law. 29Or *is He* the God of the Jews only? *Is He* not also the
God of the Gentiles? Yes, of the Gentiles also, 30since *there*
is one God who will justify the circumcised by faith and
the uncircumcised through faith. 31Do we then make void
the law through faith? Certainly not! On the contrary, we
establish the law.

ABRAHAM JUSTIFIED BY FAITH

4 What then shall we say that Abraham our father has
found according to the flesh?[a] 2For if Abraham was
justified by works, he has *something* to boast about, but not
before God. 3For what does the Scripture say? "Abraham
believed God, and it was accounted to him for righteous-
ness."[a] 4Now to him who works, the wages are not counted
as grace but as debt.

DAVID CELEBRATES THE SAME TRUTH

5But to him who does not work but believes on Him who
justifies the ungodly, his faith is accounted for righteous-
ness, 6just as David also describes the blessedness of the
man to whom God imputes righteousness apart from works:

7 "Blessed *are those* whose lawless
deeds are forgiven,
And whose sins are covered;
8 Blessed *is the* man to whom the
LORD shall not impute sin."[a]

Psalm 32 written after David and Bathsheba

4:1[a] Or *Abraham our (fore)father according to the flesh has found?*
4:3[a] Genesis 15:6 4:8[a] Psalm 32:1, 2

v. 28- where the Reformers developed sola fide (faith alone)

Definitions:
- justified: sin thrown into depths of the sea
- redemption: word picture from slave market. Payment price to secure release
- propitiation: sanctification a synonym. Only twice mentioned (mercy seat in Heb. 9:5). Jesus' blood solves the problem
- forbearance: armistice or waiting for time to come to impose a penalty. Only in Romans.

• Not replacement theology but fulfillment theology

- Chapter 4 Outline
  - Not by works v. 1-8
  - Not by ritual v. 9-12
  - Not by the law v. 13-25

- Paul's main point in chapter 4 is imputed righteousness
- Both Abraham and David were sinners saved by grace. David was guilty of capital crimes according to Mosaic law but found forgiveness
- God has a plan A and plan B
  - Plan A- salvation through perfection (impossible)
  - Plan B- salvation through faith in Jesus

ABRAHAM JUSTIFIED BEFORE CIRCUMCISION

9 *Does* this blessedness then *come* upon the circumcised *only,* or upon the uncircumcised also? For we say
that faith was accounted to Abraham for righteousness.
10 How then was it accounted? While he was circumcised,
or uncircumcised? Not while circumcised, but while uncircumcised. 11 And he received the sign of circumcision,
a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all
those who believe, though they are uncircumcised, that
righteousness might be imputed to them also, 12 and the
father of circumcision to those who not only *are* of the
circumcision, but who also walk in the steps of the faith
which our father Abraham *had while still* uncircumcised.

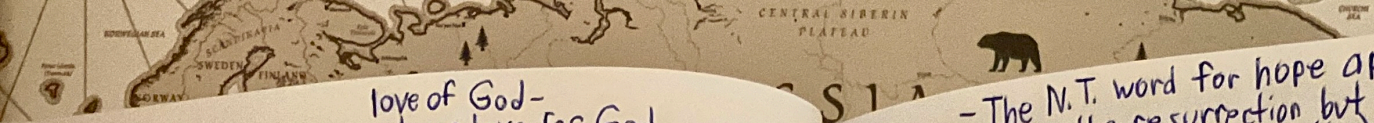
THE PROMISE GRANTED THROUGH FAITH

13 For the promise that he would be the heir of the world
was not to Abraham or to his seed through the law, but
through the righteousness of faith. 14 For if those who are
of the law *are* heirs, faith is made void and the promise
made of no effect, 15 because the law brings about wrath;
for where there is no law *there is* no transgression.

16 Therefore *it is* of faith that *it might be* according to
grace, so that the promise might be sure to all the seed,
not only to those who are of the law, but also to those
who are of the faith of Abraham, who is the father of us
all 17 (as it is written, "I have made you a father of many
nations"[a]) in the presence of Him whom he believed—
God, who gives life to the dead and calls those things which
do not exist as though they did; 18 who, contrary to hope,
in hope believed, so that he became the father of many
nations, according to what was spoken, "So shall your descendants be."[a] 19 And not being weak in faith, he did not
consider his own body, already dead (since he was about
a hundred years old), and the deadness of Sarah's womb.

4:17 [a] Genesis 17:5 4:18 [a] Genesis 15:5

- The sinful records of O.T. saints were imputed to Christ (Jesus died for sins past, present and future)
- Salvation is not through a ritual or religious act
- Abraham was a Chaldean and technically wasn't a Jew
- Abraham wasn't circumcised for another 13 years
- "God's judgment has never been a problem for me. Discipline is easy for me to swallow, but God's grace is difficult to swallow" - Max Lucado "I challenge you to find one soul seeking God's grace who didn't find it."
- Both Abraham and Jacob were given new names by God
- No one has ever taken chemicals and made something that lives, reproduces and survives except God
- God says things that are going to be just as they are (consider creation day four)
- Faith is a forward-looking relationship with God



love of God - not our love for God but His love for us. 361 times in Bible

20 He did not waver at the promise of God through unbelief,
but was strengthened in faith, giving glory to God, 21 and
being fully convinced that what He had promised He was
also able to perform. 22 And therefore "it was accounted
to him for righteousness."[a]

23 Now it was not written for his sake alone that it was
imputed to him, 24 but also for us. It shall be imputed to
us who believe in Him who raised up Jesus our Lord from
the dead, 25 who was delivered up because of our offenses,
and was raised because of our justification.

Zephaniah 3:17 a good Old Testament reference

FAITH TRIUMPHS IN TROUBLE

Chapter read at funeral of Antonin Scalia

daikaio found not guilty

5 Therefore, having been justified by faith, we have[a]
peace with God through our Lord Jesus Christ, 2 through
whom also we have access by faith into this grace in which
we stand, and rejoice in hope of the glory of God. 3 And not
only *that,* but we also glory in tribulations, knowing that
tribulation produces perseverance; 4 and perseverance,
character; and character, hope. 5 Now hope does not dis-
appoint, because the love of God has been poured out in
our hearts by the Holy Spirit who was given to us.

complete work tetelestai

hope needs a foundation

Where here I stand came from Reformation

Character is a metallurgy word. Proof.

Greek: brimming over

sets Christianity apart from all competitors

Galatians fullness of time

CHRIST IN OUR PLACE

6 For when we were still without strength, in due time
Christ died for the ungodly. 7 For scarcely for a righteous
man will one die; yet perhaps for a good man someone
would even dare to die. 8 But God demonstrates His own
love toward us, in that while we were still sinners, Christ
died for us. 9 Much more then, having now been justified
by His blood, we shall be saved from wrath through Him.
10 For if when we were enemies we were reconciled to God
through the death of His Son, much more, having been
reconciled, we shall be saved by His life. 11 And not only *that,*
but we also rejoice in God through our Lord Jesus Christ,
through whom we have now received the reconciliation.

Ungodly / Ungodliness

Bible's key verse

to die is human. To die for your friends or a cause makes you a hero. But only Jesus died for His enemies

we were enemies because we fought against what God wants

4:22 [a] Genesis 15:6 5:1 [a] Another ancient reading is, *let us have peace.*

"God's grace brings acceptance" - Ed Rea

- The N.T. word for hope appears only once before the resurrection but 70 times after (centrality of resurrection)
- Older people used by God.
  - Abraham (100)
  - Sarah (90)
  - Moses (80)
- No one is too old or too young to be used by God
- v. 25 - J. Vernon McGee's great Easter verse
Jesus' resurrection proves we are saved

Chapter 5

- There is hardly another chapter in Scripture equal to this
- Justification and salvation are interchangeable terms
- v. 1-2 Peace, access and hope
- v. 3-4 perserverance and hope
- v. 5-6 love of God
- Peace with God - what the angels told the shepherds in the Christmas story (Luke 2)
- the war is over - we made an unconditional surrender
- keywords: peace, access (right of entry in Greek - Hebrews 6), hope (three times in six verses)
- there is no uncertainty in the Greek word for hope. Certain but not yet experienced.
- "Hope is a positive attitude toward the future because of God" - Ed Rea
- tribulations - Greek word means trials, troubles and difficulties. Root word is tribunum - pressure

Adam and Jesus - federal heads
Adam brought death
Death didn't bring Adam

DEATH IN ADAM, LIFE IN CHRIST

12 Therefore, just as through one man sin entered the
world, and death through sin, and thus death spread to
all men, because all sinned— 13 (For until the law sin was
in the world, but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even
over those who had not sinned according to the likeness
of the transgression of Adam, who is a type of Him who
was to come. 15 But the free gift *is* not like the offense. For
if by the one man's offense many died, much more the
grace of God and the gift by the grace of the one Man, Jesus
Christ, abounded to many. 16 And the gift *is* not like *that*
which came through the one who sinned. For the judgment
which came from one *offense resulted* in condemnation,
but the free gift *which came* from many offenses *resulted*
in justification. 17 For if by the one man's offense death
reigned through the one, much more those who receive
abundance of grace and of the gift of righteousness will
reign in life through the One, Jesus Christ.)
18 Therefore, as through one man's offense *judgment*
came to all men, resulting in condemnation, even so
through one Man's righteous act *the free gift came* to all
men, resulting in justification of life. 19 For as by one man's
disobedience many were made sinners, so also by one
Man's obedience many will be made righteous.
20 Moreover the law entered that the offense might
abound. But where sin abounded, grace abounded much
more, 21 so that as sin reigned in death, even so grace might
reign through righteousness to eternal life through Jesus
Christ our Lord.

Free grace theology doesn't lead to hyper-grace

DEAD TO SIN, ALIVE TO GOD

6 What shall we say then? Shall we continue in sin that
grace may abound? 2 Certainly not! How shall we who
died to sin live any longer in it? 3 Or do you not know that
as many of us as were baptized into Christ Jesus were
baptized into His death? 4 Therefore we were buried with

After Moses, all sin is also lawlessness since it is a violation of God's law

v. 13 is a good answer about those who lived in early O.T. times less responsibility Acts 17 lack of a direct Commandment

- Gold and silver turn just like a mirror when it's pure. That's what we want - Jesus' reflection.
- "The trademark of the believer is love" - Ed Rea
- Romans 5 is all about growing in grace
- vs. 6-11 - the ungodly Christ died for
- vs. 12-19 - Adam to Moses to Christ
- vs. 20-21 - sin to grace
- antonement - reconciliation of God and man through the sacrificial death of Jesus Christ
- Impacts of Adam's sin (the Adam Bomb)
  - sin entered - death entered
  - condemnation - many made sinners
- Romans 5 is a broad brush on law, grace, forgiveness and justification
- Five times in Romans 5, Paul compares Adam and Jesus
- Grace mentioned six times in Romans 5
- "If one man can cause the world to die, how much more can the triumph of Christ over death give us life" - Ed Rea
- Romans 5 is key passage for understanding original sin
- The greatest proof of the Gospel is changed lives. The Case for Grace.
- The focus in Romans 6: Sanctification: God is Not Through With Us Yet. Unlike justification, this is a process (lifelong).

Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection, 6knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. 7For he who has died has been freed from sin. 8Now if we died with Christ, we believe that we shall also live with Him, 9knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. 11Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

12Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God. 14For sin shall not have dominion over you, for you are not under law but under grace.

v. 14 Living Bible- sin is no longer your master

FROM SLAVES OF SIN TO SLAVES OF GOD

15What then? Shall we sin because we are not under law but under grace? Certainly not! 16Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? 17But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. 18And having been set free from sin, you became slaves of righteousness. 19I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of

v. 19 - why we need analogies

human beings are prone to slavery
Bob Dylan - whether you serve the Devil or the Lord

- Sanctify means to restore to a state of proper function. Our proper function is to glorify God
- the section of v. 1-14 begin and end with grace
- Romans 6 is the answer to hyper-grace. The law enflames our flesh but grace removes sinful desires. Grace is meant to change us
- Bonhoeffer called hyper grace "cheap grace," Probably a better term
- Baptism isn't salvation but it is important. But there is also water baptism vs. baptism of Holy Spirit (the latter happens when we believe)
- v. 5- "united together" is a horticultural term for grafting. Only Biblical mention
- Baptism is always described in an adult context
- There are four words for "slave" in Greek. Slavery to sin references the harshest and lowliest form
- I Corinthians 10:13. We have the ability to resist sin
- "Reckon" is used 19 times in Romans. It is an accounting term
- Don't let sin be king. It must be possible for believers to do this, else the warning would have no meaning
- We've died to two things.
  - sin
  - the law

v. 20 the unsaved are usually unconcerned about serving God or doing right

lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.

20 For when you were slaves of sin, you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

FREED FROM THE LAW

7 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2 For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband. 3 So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

SIN'S ADVANTAGE IN THE LAW

7 What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."[a] 8 But

7:7 [a] Exodus 20:17; Deuteronomy 5:21

- when you reduce a relationship with Christ to a list of rules and regulations, you have returned to the law

- ch. 6:14-23 released and free
- ch. 7:1-5 dead
- ch. 7:6-8 released
- v. 23 what death? both first and second (earned). Eternal life isn't earned, it's a gift.
- Chapter 7 - Paul uses the analogy of being married to Christ v. being married to the law, a common Jewish perspective
- the law doesn't impact us after death - even true of the law of the land (not posthumous)
- this passage also agrees with Christ's teaching that we aren't married in Heaven
- Mr. Law is a perfectionist, but Mr. Grace is everything Mr. Law wasn't. He's perfect, but doesn't demand you be perfect
- But to expand the analogy, we've died too (to sin). So our desires have changed
- v. 4 - referenced in Ezekiel 36 - a new heart and new spirit
- v. 7 - this is a preview of Paul's teaching in Galatians
- Covetousness particularly seems to be a sin we understand only through God's law

v.9 - Paul as a child before the age of accountability

sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead. 9 I was alive once without the law, but when the commandment came, sin revived and I died. 10 And the commandment, which *was* to *bring* life, I found to *bring* death. 11 For sin, taking occasion by the commandment, deceived me, and by it killed *me*. 12 Therefore the law *is* holy, and the commandment holy and just and good.

Don McClure quotes a lot. Sin sux

me. New Testament never negates the goodness of the law

LAW CANNOT SAVE FROM SIN

13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16 If, then, I do what I will not to do, I agree with the law that *it is* good. 17 But now, *it is* no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. 19 For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. 20 Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me.

21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

- St. Augustine wrote extensively in Confessions about law stimulating desire for sin
- Paul shows us he faced the same daily battle every maturing believer faces
- I Timothy 1:15 also speaks of Paul's struggle with sin - chief of sinners
- vs. 9-13 - commandment came
- vs. 14-23 - carnal flesh
- vs. 24-25 - deliverance
- the law stirs up a negative attitude in us
- v. 14 - change from past tense to present
- I Corinthians 3 speaks about how Christians can live defeated in sin (carnality)
- We should be displeased by our own carnality
- three times the problem of the flesh is explained (Galatians 5:16)
- our bad conscience proves the righteousness of the law
- v. 24 points to a poem popular in Paul's day. Virgil in 19 B.C. wrote about the body of death (being chained to a dead body - chained to the flesh)
- Romans 7 ends on a cliffhanger - answered in next chapter

Conviction doesn't involve malice. Condemnation does

a lawyer's term
no negative verdict

laws in the Bible:
- law of the Lord
- law of Christ
- law of the Spirit
- law of Moses
- law of sin and death
- law of man

FREE FROM INDWELLING SIN

8 *There is* therefore now no condemnation to those who
are in Christ Jesus,[a] who do not walk according to the
flesh, but according to the Spirit. 2For the law of the Spirit
of life in Christ Jesus has made me free from the law of
sin and death. 3For what the law could not do in that it
was weak through the flesh, God *did* by sending His own
Son in the likeness of sinful flesh, on account of sin: He
condemned sin in the flesh, 4that the righteous require-
ment of the law might be fulfilled in us who do not walk
according to the flesh but according to the Spirit. 5For
those who live according to the flesh set their minds on
the things of the flesh, but those *who live* according to the
Spirit, the things of the Spirit. 6For to be carnally minded
is death, but to be spiritually minded *is* life and peace.
7Because the carnal mind *is* enmity against God; for it is
not subject to the law of God, nor indeed can be. 8So then,
those who are in the flesh cannot please God.

Gal. 5 we now have a choice. Old desires or newness of life.

Why → spirit of Christ?

9But you are not in the flesh but in the Spirit, if indeed
the Spirit of God dwells in you. Now if anyone does not
have the Spirit of Christ, he is not His. 10And if Christ *is* in
you, the body *is* dead because of sin, but the Spirit *is* life
because of righteousness. 11But if the Spirit of Him who
raised Jesus from the dead dwells in you, He who raised
Christ from the dead will also give life to your mortal bod-
ies through His Spirit who dwells in you.

since

eschatology
importance of → resurrection

"The things we love tell us what we are" - Thomas Aquinas

SONSHIP THROUGH THE SPIRIT

V. 13- stay away from sin and legalism (both together)

12Therefore, brethren, we are debtors—not to the flesh,
to live according to the flesh. 13For if you live according to
the flesh you will die; but if by the Spirit you put to death
the deeds of the body, you will live. 14For as many as are
led by the Spirit of God, these are sons of God. 15For you
did not receive the spirit of bondage again to fear, but
you received the Spirit of adoption by whom we cry out,

← most important verse on the believer's life

slavery

8:1[a] NU-Text omits the rest of this verse.

the Bible doesn't teach everyone is God's child but everyone is His creation. Only believers are His children.

NO CONDEMNATION

- The Epistle to the Romans is about changing you, changing your mind, changing your destination
- Romans 8 brings us a new word - glorification. We will become what God originally intended for us
- Romans 8 is about certainty for the believer in Christ - begins and ends
- v. 1-3 - no condemnation
- v. 4-8 - walk in the Spirit
- v. 9-11 - why we can be confident - Christ in us
- Living with no condemnation is a present tense condition
- F.F. Bruce says the best term would be "no punishment following sentencing" - no penal servitude
- If we walk in condemnation, we are either being condemned by Satan or we are condemning ourself
- Condemnation means unfit for use (building term)
- The Holy Spirit appears 19 times in this chapter, but only seven times in first seven chapters of Romans combined
- The law of the Spirit can take precedence over the law of sin and death if we allow it to
- Holy Spirit is the antidote to the flesh

Only New Testament teaches that God can be our personal Father

translators didn't have courage to say what Abba means

"Abba, Father." 16The Spirit Himself bears witness with our spirit that we are children of God, 17and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

Surrender to Christ doesn't mean our problems go away ↓ but new purpose

FROM SUFFERING TO GLORY

18For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. 19For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. 20For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; 21because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. 22For we know that the whole creation groans and labors with birth pangs together until now. 23Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

26Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us[a] with groanings which cannot be uttered. 27Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of* God.

28And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. 29For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. 30Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

v. 19- what God is waiting for

disruption of nature a sign of Christ's approaching return

birth pangs already happening in Paul's day (compare Olivet Discourse)

Rev. 21-22- what the new creation will be like

support for gift of tongues

God heard groaning Exodus 2

8:26[a] NU-Text omits *for us.*

the cults misuse this better word is prototype

Progression: predestined → called → justified → glorified

- Adoption - a process in which one assumes the parenting of another and all responsibilities and rights of the biological parent. Adoption is costly and difficult (Jesus paid cost)
- glorification - what will happen to our bodies when Jesus returns
- vs. 12-18 adoption
- vs. 19-22 creation groans
- vs. 23-25 we groan
- vs. 26-27 Spirit groans
- Mark 14 is the only time the word "Abba" is used apart from our relationship with God. It's used of Jesus with His Father
- Confirmation we've been adopted
  - fruit of the Spirit
  - spiritual gifts to serve others
  - witness of the Spirit in my heart
  - divine discipline (God only spanks His kids)
  - wanting to tell others about Christ
- Romans 8 reminds us we get a new body like Jesus' resurrected body
- futility - unable to achieve goals due to man's sin
- the Second Coming will impact all of creation the same way man's fall impacted all of creation

Who shall oppose us? vs. 28-32
Who shall accuse us? vs. 33-34
Who shall seperate us? vs. 35-39
↓ since

God will not dessert us

Jesus is our lawyer and high priest

No suffering can seperate us from God's love

nike

GOD'S EVERLASTING LOVE

31 What then shall we say to these things? If God *is* for
us, who *can be* against us? 32 He who did not spare His
own Son, but delivered Him up for us all, how shall He
not with Him also freely give us all things? 33 Who shall
bring a charge against God's elect? *It is* God who justifies.
34 Who *is* he who condemns? *It is* Christ who died, and
furthermore is also risen, who is even at the right hand
of God, who also makes intercession for us. 35 Who shall
separate us from the love of Christ? *Shall* tribulation, or
distress, or persecution, or famine, or nakedness, or peril,
or sword? 36 As it is written:

"For Your sake we are killed all day long;
We are accounted as sheep for the slaughter."[a]

37 Yet in all these things we are more than conquerors
through Him who loved us. 38 For I am persuaded that
neither death nor life, nor angels nor principalities nor
powers, nor things present nor things to come, 39 nor
height nor depth, nor any other created thing, shall be
able to separate us from the love of God which is in Christ
Jesus our Lord.

ISRAEL'S REJECTION OF CHRIST

9 I tell the truth in Christ, I am not lying, my conscience
also bearing me witness in the Holy Spirit, 2 that I have
great sorrow and continual grief in my heart. 3 For I could
wish that I myself were accursed from Christ for my breth-
ren, my countrymen[a] according to the flesh, 4 who are
Israelites, to whom *pertain* the adoption, the glory, the
covenants, the giving of the law, the service *of God,* and
the promises; 5 of whom *are* the fathers and from whom,
according to the flesh, Christ *came,* who is over all, *the*
eternally blessed God. Amen.

8:36[a] Psalm 44:22 9:3[a] Or *relatives*

Paul's five questions about security:
- who can be against us?
- how can God not give us all things?
- who can bring any charge?
- who is he who condemns?
- who shall seperate us from God's love?

- Providence, how God works all things for good, even things that aren't good
- Pro video - to see before
- "The called" - Romans 10:18 says all are called. Titus 2:11, John 3:16 (whosoever), Rev. 3:20
- But not everyone acts on this invitation. Parable of the Wedding Feast (Matt. 22)
- "The elect must be the whosoevers who respond" - Ed Rea
- predestined means "to mark out, determine beforehand". Also Ephesians 1:5. Never used for people not going to heaven.
- Three groups of people in Christ's body:
  - Synergism - Catholics, Baptists, Orthodox
  - Monergism - Reformed, some Baptists
  - Predestination only applies to saved people (difficult to understand)
- how can man's free will and divine sovreignty both be true?
  - God dwells outside of dimensions
- love of God and love of Christ interchangeable

ISRAEL'S REJECTION AND GOD'S PURPOSE

6 But it is not that the word of God has taken no effect.
For they *are* not all Israel who *are* of Israel, 7 nor *are they*
all children because they are the seed of Abraham; but,
"In Isaac your seed shall be called."[a] 8 That is, those who
are the children of the flesh, these *are* not the children of
God; but the children of the promise are counted as the
seed. 9 For this *is* the word of promise: "At this time I will
come and Sarah shall have a son."[a]

10 And not only *this,* but when Rebecca also had con-
ceived by one man, *even* by our father Isaac 11 (for *the chil-*
dren not yet being born, nor having done any good or
evil, that the purpose of God according to election might
stand, not of works but of Him who calls), 12 it was said to
her, "The older shall serve the younger."[a] 13 As it is written,
"Jacob I have loved, but Esau I have hated."[a]

ISRAEL'S REJECTION AND GOD'S JUSTICE

14 What shall we say then? *Is there* unrighteousness with
God? Certainly not! 15 For He says to Moses, "I will have
mercy on whomever I will have mercy, and I will have
compassion on whomever I will have compassion."[a] 16 So
then *it is* not of him who wills, nor of him who runs, but
of God who shows mercy. 17 For the Scripture says to the
Pharaoh, "For this very purpose I have raised you up, that
I may show My power in you, and that My name may be
declared in all the earth."[a] 18 Therefore He has mercy on
whom He wills, and whom He wills He hardens.

19 You will say to me then, "Why does He still find fault?
For who has resisted His will?" 20 But indeed, O man, who
are you to reply against God? Will the thing formed say to
him who formed *it,* "Why have you made me like this?"
21 Does not the potter have power over the clay, from the
same lump to make one vessel for honor and another for
dishonor?

9:7[a] Genesis 21:12 9:9[a] Genesis 18:10, 14 9:12[a] Genesis 25:23
9:13[a] Malachi 1:2, 3 9:15[a] Exodus 33:19 9:17[a] Exodus 9:16

ROMANS 9: God's Strategy/ Tipping Point

- Chapter 9-11 is a new section and discussion, the longest on Israel and the church in Scripture
- In Romans 9, individuals such as Abraham, Isaac, Jacob, Esau and Pharoah represent nations
- Chapter 9 is a look at tipping points in history
- Through pharoah, the world was exposed to Almighty God
- Paul, like Moses, was willing to give up eternity for his countrymen
- Why the Jews are blessed:
  - adoption (in the sense of global witness)
  - glory (shekinah)
  - the covenants (Abrahamic, Mosaic, Davidic)
  - the law (what God wants)
  - service of God (ceremonial law points to Christ)
  - the promises (God has blessed humanity through Jesus)
  - the fathers (O.T. characters)
- 22% of Nobel Prizes given to Jews, who are 0.02% of world population
- Israel means governed by God, but not all Jews live up to the name
- God elected Jacob for service, not salvation. The context is more national than personal
- "It's not amazing that God hated Esau, It's astonishing He loved Jacob" - Ed Rea

22 *What* if God, wanting to show *His* wrath and to make
His power known, endured with much longsuffering the
vessels of wrath prepared for destruction, 23 and that He
might make known the riches of His glory on the vessels
of mercy, which He had prepared beforehand for glory,
24 even us whom He called, not of the Jews only, but also
of the Gentiles?

25 As He says also in Hosea:

"I will call them My people, who
were not My people,
And her beloved, who was not beloved."[a]
26 "And it shall come to pass in the place
where it was said to them,
'*You are* not My people,'
There they shall be called sons
of the living God."[a]

27 Isaiah also cries out concerning Israel:[a]

"Though the number of the children of
Israel be as the sand of the sea,
The remnant will be saved.
28 For He will finish the work and cut
it short in righteousness,
Because the LORD will make a short
work upon the earth."[a]

29 And as Isaiah said before:

"Unless the LORD of Sabaoth[a] had left us a seed,
We would have become like Sodom,
And we would have been made
like Gomorrah."[b]

9:25 [a] Hosea 2:23 9:26 [a] Hosea 1:10 9:27 [a] Isaiah 10:22, 23
9:28 [a] NU-Text reads *For the LORD will finish the work and cut it short upon the earth.* 9:29 [a] Literally, in Hebrew, *Hosts* [b] Isaiah 1:9

← term also used by James. Paul and James in unity.

- The parable of the potter is in context more about nations than individuals
- v. 28 - very interesting verse. Seems to correspond to the shortened days of the Olivet Discourse. History won't go on indefinitely and is short in relation to eternity.
- At Pentecost, Jew and Gentile were finally combined into one covenant people of God

CHAPTER 10

- This chapter is about how hard it is for someone to become a believer. God doesn't have a set of questions before we can start.
- "We serve a God who interjects into history" - Ed Rea
- God wants us to pray for the salvation of the Jewish people (that they will find their Messiah)
- Jewish repentence will bring back the Messiah (Acts 2)

PRESENT CONDITION OF ISRAEL

30 What shall we say then? That Gentiles, who did not
pursue righteousness, have attained to righteousness,
even the righteousness of faith; 31 but Israel, pursuing the
law of righteousness, has not attained to the law of righ-
teousness.[a] 32 Why? Because *they did* not *seek it* by faith,
but as it were, by the works of the law.[a] For they stumbled
at that stumbling stone. 33 As it is written:

"Behold, I lay in Zion a stumbling
stone and rock of offense,
And whoever believes on Him
will not be put to shame."[a]

ISRAEL NEEDS THE GOSPEL

10 Brethren, my heart's desire and prayer to God for
Israel[a] is that they may be saved. 2 For I bear them
witness that they have a zeal for God, but not according to
knowledge. 3 For they being ignorant of God's righteousness,
and seeking to establish their own righteousness, have not
submitted to the righteousness of God. 4 For Christ *is* the
end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness which is
of the law, "The man who does those things shall live by
them."[a] 6 But the righteousness of faith speaks in this way,
"Do not say in your heart, 'Who will ascend into heaven?'"[a]
(that is, to bring Christ down *from above*) 7 or, "'Who will
descend into the abyss?'"[a] (that is, to bring Christ up from
the dead). 8 But what does it say? "The word is near you, in
your mouth and in your heart"[a] (that is, the word of faith
which we preach): 9 that if you confess with your mouth the
Lord Jesus and believe in your heart that God has raised
Him from the dead, you will be saved. 10 For with the heart

9:31 [a] NU-Text omits *of righteousness.* 9:32 [a] NU-Text reads *by works.*
9:33 [a] Isaiah 8:14; 28:16 10:1 [a] NU-Text reads *them.* 10:5 [a] Leviticus
18:5 10:6 [a] Deuteronomy 30:12 10:7 [a] Deuteronomy 30:13
10:8 [a] Deuteronomy 30:14

- The Jews were seeking a legal relationship with God and thus missed the Messiah (27 chapters in the Mishnah about Sabbath alone)
- v. 3 - a lack of understanding that God's righteousness is a gift. This is what the Reformation was about
- "God's righteousness is God's verdict of righteousness put on the believer" - Martin Luther
- v. 4 - "the end" or the conclusion (Hebrews)
- Faith appears seven times in the beginning of chapter 10 - the topic is clear
- v. 5 - God's plan A - Jesus kept
- v. 6 - God's plan B - the better plan
- 3,000 people died the day the law was given. On Pentecost, 3,000 people were saved. The difference between law and grace.
- v. 7 - Jesus did this. "Descended to Hell" - Apostle's Creed
- "Word of faith" is about salvation, not about prosperity theology
- v. 9 - Romans said "Caesar is Lord." Salvation is "Jesus is Lord"

No limited atonement

one believes unto righteousness, and with the mouth confession is made unto salvation. 11For the Scripture says, "Whoever believes on Him will not be put to shame."[a] 12For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13For "whoever calls on the name of the LORD shall be saved."[a]

behind the preacher is a sender - the Lord of the Harvest

ISRAEL REJECTS THE GOSPEL

14How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? 15And how shall they preach unless they are sent? As it is written:

- our feet direct our lives
- first said in relation to the Babylonian captivity prophets declaring captivity over

Feet are part of worship (Exodus burning bush)

"How beautiful are the feet of those
who preach the gospel of peace,[a]
Who bring glad tidings of good things!"[b]

- the news to captives makes us beautiful

The problem in the world today

16But they have not all obeyed the gospel. For Isaiah says,
"LORD, who has believed our report?"[a] 17So then faith
comes by hearing, and hearing by the word of God.

The Good News requires obedience

18But I say, have they not heard? Yes indeed:

"Their sound has gone out to all the earth,
And their words to the ends of the world."[a]

McGee verse

God's revelation through nature

19But I say, did Israel not know? First Moses says:

Moses foresaw the Church Age

"I will provoke you to jealousy by
those who are not a nation,
I will move you to anger by a foolish nation."[a]

lit. people

20But Isaiah is very bold and says:

present tense rhema theos spoken word brings faith into our lives

"I was found by those who did not seek Me;
I was made manifest to those
who did not ask for Me."[a]

10:11[a] Isaiah 28:16 10:13[a] Joel 2:32 10:15[a] NU-Text omits *preach the gospel of peace, Who.* [b] Isaiah 52:7; Nahum 1:15 10:16[a] Isaiah 53:1 10:18[a] Psalm 19:4 10:19[a] Deuteronomy 32:21 10:20[a] Isaiah 65:1

- Necessary knowledge for salvation:
  - Jesus is my Lord
  - Jesus rose (meaning He is God and we will rise)
- No ethnic distinction in salvation
- The four keys to eternity:

the Romans Road
  - whosoever - available to all
  - calls - easy to do
  - on the name of the Lord - exclusive
  - shall be saved - secure

- "the Name" - appears two dozen times in Scripture. Jesus' name means "salvation"
- saved from what? Power of sin, eternal judgment, and wasted life
- sharing the Gospel is the pathway God wants us to walk in. Not relegated to pastors only
- Salvation only requires a heart and a mouth
- Hearing and believing vs. 13-15
- Some will not believe vs. 16-19
- Some unexpected will believe vs. 20-21
- first mention of "call on the name of the Lord" in Genesis 5. Communion of Saints goes back to then

21 But to Israel he says:

"All day long I have stretched out My hands
To a disobedient and contrary people."[a]

liter. contracting

ISRAEL'S REJECTION NOT TOTAL The chapter that produced Bonhoeffer

11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. 2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, 3 "LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"?[a] 4 But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal."[a] 5 Even so then, at this present time there is a remnant according to the election of grace. 6 And if by grace, then *it is* no longer of works; otherwise grace is no longer grace.[a] But if *it is* of works, it is no longer grace; otherwise work is no longer work. after its own kind

7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. 8 Just as it is written: stupid comes from stupor

"God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day."[a]

9 And David says:

"Let their table become a snare and a trap,
A stumbling block and a recompense to them.
10 Let their eyes be darkened, so that they do not see,
And bow down their back always."[a]

10:21[a] Isaiah 65:2 11:3[a] 1 Kings 19:10, 14 11:4[a] 1 Kings 19:18 11:6[a] NU-Text omits the rest of this verse. 11:8[a] Deuteronomy 29:4; Isaiah 29:10 11:10[a] Psalm 69:22, 23

- Four how questions leading to a relationship with God
  - how can we call on God unless we've believed
  - how can we believe if no preaching? (message)
  - we have to respond
  - we have responsibility to call on name of the Lord

- Why doesn't God use angels to proclaim the Gospel? Because angels can't testify to forgiveness of sins (experiential)

CHAPTER 11

- God hasn't cast away Jews v.1-4
- There is a remnant of grace v.5-10
- That some more may be saved v.11-15
- The Epistle of Romans was at least partly a response to a letter from the church at Rome about God's plan for Israel
- Romans 11 puts replacement theology to rest
- Paul is referencing Psalm 94:14
- "Certainly not" is the strongest possible expression in Greek
- Less than 10% of Israel's population practices Judaism (but growing)
- "Election of grace" - Israel under grace too
- Israel's pattern: revival, idolatry, prophecy, remnant, and revival
- Blinded means to make your heart rigid
- The same sun that softens the wax hardens the clay

ISRAEL'S REJECTION NOT FINAL

11 I say then, have they stumbled that they should fall?
Certainly not! But through their fall, to provoke them to
jealousy, salvation *has come* to the Gentiles. 12 Now if their
fall *is* riches for the world, and their failure riches for the
Gentiles, how much more their fullness!

13 For I speak to you Gentiles; inasmuch as I am an
apostle to the Gentiles, I magnify my ministry, 14 if by any
means I may provoke to jealousy *those who are* my flesh
and save some of them. 15 For if their being cast away *is*
the reconciling of the world, what *will* their acceptance
be but life from the dead? / Reference to the sacrificial system

the root- the patriarchs holy- set apart to God

16 For if the firstfruit *is* holy, the lump *is* also *holy;* and
if the root *is* holy, so *are* the branches. 17 And if some of
the branches were broken off, and you, being a wild olive
tree, were grafted in among them, and with them became
a partaker of the root and fatness of the olive tree, 18 do
not boast against the branches. But if you do boast, *re-*
member that you do not support the root, but the root
supports you. No one deserves grace

Belief and faith- same Greek word

19 You will say then, "Branches were broken off that I
might be grafted in." 20 Well *said.* Because of unbelief they
were broken off, and you stand by faith. Do not be haughty,
but fear. 21 For if God did not spare the natural branches, He
may not spare you either. 22 Therefore consider the good-
ness and severity of God: on those who fell, severity; but
toward you, goodness,[a] if you continue in *His* goodness.
Otherwise you also will be cut off. 23 And they also, if they
do not continue in unbelief, will be grafted in, for God is
able to graft them in again. 24 For if you were cut out of
the olive tree which is wild by nature, and were grafted
contrary to nature into a cultivated olive tree, how much
more will these, who *are* natural *branches,* be grafted into
their own olive tree?

Free will

Jews get grafted back in when they believe

11:22 [a] NU-Text adds *of God.*

fear- highest possible honor

- Israel's blindness is reversible, just as ours is
- v. 12 is a prophecy - Zechariah 12:10
- with our relationship with God, we make Jews jealous. Not winning an argument but winning the soul
- Two lessons:
  - remnant of Jews who are saved
  - no castaways - God does not break covenants

GRAFTED IN

- Well known Christian leaders have allowed anti-Semitism to come into the church
- Anti-Semitism is well within the capability of any Christian
- We've all been saved by grace: Jew and Gentile
- The grafting v. 16-24
- The mystery v. 25-32
- Worship v. 33-34
- Illustrations for Israel: grapevine, olive tree, fig tree
- Grafting mentioned five times
- Very few fruit bearing trees will grow in Southern California without being grafted (apple trees in Oak Glen, etc.)
- Individual branches can't produce olives after 20 years, necessitating grafting

"mystery" or "Mysterion" is often used with eschatology

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. 26 And so all Israel will be saved,[a] as it is written:

Future → prophetic supersign

Luke 21 similar term. 70 AD - present

"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
27 For this *is* My covenant with them,
When I take away their sins."[a]

28 Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers. 29 For the gifts and the calling of God *are* irrevocable. 30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience, 31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. 32 For God has committed them all to disobedience, that He might have mercy on all.

information and how to use it

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 "For who has known the mind of the LORD?
Or who has become His counselor?"[a]
35 "Or who has first given to Him
And it shall be repaid to him?"[a]

36 For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

sounds like Ecclesiastes

LIVING SACRIFICES TO GOD

parakaleo - exhort or urge (a common and blessing)

12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable

the motivation

hagios - set apart - sanctified - purpose and purity

11:26[a] Or *delivered* 11:27[a] Isaiah 59:20, 21 11:34[a] Isaiah 40:13; Jeremiah 23:18 11:35[a] Job 41:11

- Fullness of Gentiles could be... Saved
  - the number of the Gentiles that need to be
  - a moment of time when Jerusalem no longer held by Gentiles
- Most likely a number that will bring the end of the Gentile times
- v. 26 "all Israel" can't be the church in this context
- Isaiah 59 is one of many covenant statements about Israel
- God's elect can still refuse salvation - not all Israel is Israel
- God keeps His promises!
- As with Gentiles, salvation for Jews is totally an act of grace
- v. 33 - Paul moves from theology to doxology
- v. 34 - who knows enough to give God advice?
- v. 35 - literally "no one has given God so much that God must pay it back to him"
- v. 36 - sounds like Courson - three prepositions (sounds like Colosians 1. 16) - scientific statement again

service. 2And do not be conformed to this world, but be
transformed by the renewing of your mind, that you may
prove what *is* that good and acceptable and perfect will
of God.

SERVE GOD WITH SPIRITUAL GIFTS

3For I say, through the grace given to me, to everyone
who is among you, not to think *of himself* more highly
than he ought to think, but to think soberly, as God has
dealt to each one a measure of faith. 4For as we have many
members in one body, but all the members do not have the
same function, 5so we, *being* many, are one body in Christ,
and individually members of one another. 6Having then
gifts differing according to the grace that is given to us, *let*
us use them: if prophecy, *let us prophesy* in proportion to
our faith; 7or ministry, *let us use it* in *our* ministering; he
who teaches, in teaching; 8he who exhorts, in exhortation;
he who gives, with liberality; he who leads, with diligence;
he who shows mercy, with cheerfulness.

BEHAVE LIKE A CHRISTIAN

9*Let* love *be* without hypocrisy. Abhor what is evil. Cling
to what is good. 10*Be* kindly affectionate to one another
with brotherly love, in honor giving preference to one an-
other; 11not lagging in diligence, fervent in spirit, serving
the Lord; 12rejoicing in hope, patient in tribulation, con-
tinuing steadfastly in prayer; 13distributing to the needs
of the saints, given to hospitality.

14Bless those who persecute you; bless and do not curse.
15Rejoice with those who rejoice, and weep with those who
weep. 16Be of the same mind toward one another. Do not
set your mind on high things, but associate with the hum-
ble. Do not be wise in your own opinion.

17Repay no one evil for evil. Have regard for good things
in the sight of all men. 18If it is possible, as much as de-
pends on you, live peaceably with all men. 19Beloved, do
not avenge yourselves, but *rather* give place to wrath; for

Greek meta-morphis

↓ schematos - conformed to a pattern

transformed

Gifts are not for us, to be given away to the Body of Christ

Just like the human body has different systems

Motivational gift list

expect differences

gifts - charismata in Greek

No one gift given to all

Believe it and behave it - Susanna Wesley

Like Proverbs

enthusiastic service

same word as eulogy

every word we speak can release life or death

Our actions to those outside the church

escape

without wax (no mask)

present tense

hamalates in Greek (hillarious)

storge like family

respect

God's standards are objective truth

sounds like Matt 5 Sermon on the Mount

v. 15 - empathy - feel the same thing people do
- self-centered people don't rejoice or weep with others

ROMANS 12 - 10/18/2025 - Metamorphosis

- Start of application section of Romans
- God intends to slowly replace us with Jesus
- 1) Because of God's mercy commit totally (v. 1)
- 2) Not conformity but metamorphosis from inside (v. 2)
- 3) Grace and faith (v. 3)
- The New Testament sacrifice is a dedicated life (language of the Temple). Not a one-time event. We die to self daily (I Cor. 15:31, Gal 2:20)
- Reasonable service - logical (NIV translates this poorly)
- Every act of service is worship to God
- Make your ordinary work an act of worship - Protestant work ethic
- Butterflies are nature's best illustration of metamorphosis - can travel 2900 miles
- Recognize our own strengths and weaknesses - measure of faith
- Possibilities.
  - think more of yourself than you should
  - think less of yourself than you should
  - think of yourself as God sees you
- Great self esteem doesn't make for good character

PRACTICAL CHRISTIANITY 101

- One body with many parts v. 3-5
- Seven gifts of grace v. 6-8
- Love in action v. 9-13

Takes a supernatural power and God's faith

it is written, "Vengeance *is* Mine, I will repay,"[a] says the Lord. [20]Therefore God will bring justice

"If your enemy is hungry, feed him;
If he is thirsty, give him a drink;
For in so doing you will heap
coals of fire on his head."[a]

New Testament quotes Proverbs - Canonicity of Proverbs

[21]Do not be overcome by evil, but overcome evil with good.

Harry family life verse - also at San Bernardino Memorial

SUBMIT TO GOVERNMENT

13 Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. [2]Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. [3]For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. [4]For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil. [5]Therefore *you* must be subject, not only because of wrath but also for conscience' sake. [6]For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. [7]Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.

authority comes from author

God always at top of chain of command

the importance of a clear conscience

literally "servant"

Capital Punishment

Vengeance is not a personal right but it is a government right

Government's power isn't self-generated but ordained by God

LOVE YOUR NEIGHBOR

fulfilled - full measure like Proverbs

[8]Owe no one anything except to love one another, for he who loves another has fulfilled the law. [9]For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness,"[a] "You shall not covet,"[b] and if *there is* any other

10 commandments sum up others

customs are tariffs. rare N.T. mention of ceremonial law

honor means value

1 Tim. 1:17 honor God

to our boss 1 Tim. 6:1

Widows 1 Tim 5:3

Marriage Heb 13:4

Parents Eph 6:2-3

12:19 [a] Deuteronomy 32:35 12:20 [a] Proverbs 25:21, 22 13:9 [a] NU-Text omits "You shall not bear false witness." [b] Exodus 20:13–15, 17; Deuteronomy 5:17–19, 21

Romans 13 rejects sovreign citizen and anti-tax views

1 every person 1 Peter 2:17 (imago Dei) | John 12:26 God honors

- Prophecy - to speak forth God's Word (most desired)
- Ministry - sometimes called helps or service
- Teaching - to clarify or make simple a truth
- Exhortation - to encourage to grow and action
- Giving - financial support for the ministry
- Leading - to preside or oversee (organization)
- Mercy - the ability to identify and comfort those in need

DO I REACT OR RESPOND? RESPONDING WITH GRACE (11/9/2025)

- The whole Book of Romans is about being changed

Can't do without God's Spirit

- Bless others v. 14-16
- Responding to nasty people v. 17-19
- Turning enemies into friends v. 19-21
- v. 16 - We should connect with common people and our love for neighbor should be equal
- v. 17 starts a section about responding to challenges
- An eye for an eye was never for individuals but for societies
- God's solution to Zerubbabel was to speak grace (Zechariah 4)
- We're to make peace whenever it is in our power. Our side of a situation is our issue.
- Don't form your life around this world's value system
- "Overcome evil with good" is the method of the New Testament

Love is the opposite of harm

commandment, are *all* summed up in this saying, namely, "You shall love your neighbor as yourself."[c] 10Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

Signs of the end: II Tim. 3, II Thess. 2, Daniel 12

Internal and eternal things

PUT ON CHRIST ↓ important verse

11And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed. 12The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. 13Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. 14But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

three lifestyles to turn from

Put on Christ - wear Him like a garment

THE LAW OF LIBERTY

14 Receive one who is weak in the faith, *but* not to disputes over doubtful things. 2For one believes he may eat all things, but he who is weak eats *only* vegetables. 3Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. 4Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

5One person esteems *one* day above another; another esteems every day *alike.* Let each be fully convinced in his own mind. 6He who observes the day, observes *it* to the Lord;[a] and he who does not observe the day, to the Lord he does not observe *it.* He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. 7For none of us lives to himself, and no one dies to himself. 8For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. 9For

13:9[c] Leviticus 19:18 14:6[a] NU-Text omits the rest of this sentence.

ROMANS 13 - 11/15/2025 - Submission, Rulers and Taxes

- Romans 13 is a collection of statements about what takes place in us as we grow in Christ
- First seven verses concern Christian citizens
- We are dual citizens - Heaven and our earthly nation
- These kingdoms are sometimes in conflict - this isn't the only passage about the Christian and government
- Justin Martyr expounded on church and state in AD 140 in letter to the emperor
- V. 1-2 - be subject
- v. 3-5 - rulers (avengers)
- v. 6-7 - taxes
- Every believer must learn to submit to authority
  - We are to submit to govt. (I Peter 2:13)
  - To each other (Eph. 5:21)
  - To our employers (I Peter 2:18)
  - To people older than us (I Peter 5:5)
- It doesn't matter to Paul what kind of govt. is in power
- Disobedience to God's Word is never part of submission (Acts 5, Daniel 3, Daniel 6)
- Christians practice civil disobedience when laws violate Scripture

to this end Christ died and rose[a] and lived again, that He might be Lord of both the dead and the living. 10But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.[a] 11For it is written:

Bema Seat

"As I live, says the LORD,
Every knee shall bow to Me,
And every tongue shall confess to God."[a]

Rev. 20 Great White Throne

12So then each of us shall give account of himself to God. 13Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way.

THE LAW OF LOVE

14I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean. 15Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. 16Therefore do not let your good be spoken of as evil; 17for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18For he who serves Christ in these things[a] *is* acceptable to God and approved by men.

19Therefore let us pursue the things *which make* for peace and the things by which one may edify another. 20Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense. 21*It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak.[a] 22Do you have faith? Have[a] *it* to yourself before God. Happy *is* he who does not condemn himself

14:9 [a]NU-Text omits *and rose.* 14:10 [a]NU-Text reads *of God.* 14:11 [a]Isaiah 45:23 14:18 [a]NU-Text reads *this.* 14:21 [a]NU-Text omits *or is offended or is made weak.* 14:22 [a]NU-Text reads *The faith which you have—have.*

Love Others Because the Day is at Hand 11/29/25

- Romans covers God changing us from the inside out - not N.T. commandments
- v. 8 - 10 love; v. 11-14 knowing the time
- We're to understand the times we live in - historically, spiritually and individually
- We are enamored with time - only human beings know time
- God isn't against borrowing but non-payment
- But v. 8 isn't primarily financial. Our debt: 1) to God for saving us, 2) to neighbor
- Real love extends to everyone
- Paul quotes the man's relationship to man commandments
- "Kindness is attractive. If you'd like to win the world, melt it, don't hammer it" - Alexander Maclaren
- None of us know about tommorow - carpe diem Seize the day
- We're closer to eternity today than yesterday - individually and as a world
- I Chronicles 12:32 - understanding the times - sons of Issachar
- Night isn't coming - day is
- Ephesians 6.13 elaborates on armor analogy

in what he approves. 23But he who doubts is condemned
if he eats, because *he does* not *eat* from faith; for whatever
is not from faith is sin.[a]

BEARING OTHERS' BURDENS

15 We then who are strong ought to bear with the scru-
ples of the weak, and not to please ourselves. 2Let
each of us please *his* neighbor for *his* good, leading to edi-
fication. 3For even Christ did not please Himself; but as it
is written, "The reproaches of those who reproached You
fell on Me."[a] 4For whatever things were written before were
written for our learning, that we through the patience and
comfort of the Scriptures might have hope. 5Now may the
God of patience and comfort grant you to be like-minded
toward one another, according to Christ Jesus, 6that you
may with one mind *and* one mouth glorify the God and
Father of our Lord Jesus Christ.

GLORIFY GOD TOGETHER

7Therefore receive one another, just as Christ also re-
ceived us,[a] to the glory of God. 8Now I say that Jesus Christ
has become a servant to the circumcision for the truth of
God, to confirm the promises *made* to the fathers, 9and that
the Gentiles might glorify God for *His* mercy, as it is written:

"For this reason I will confess to
You among the Gentiles,
And sing to Your name."[a]

10And again he says:

"Rejoice, O Gentiles, with His people!"[a]

11And again:

"Praise the LORD, all you Gentiles!
Laud Him, all you peoples!"[a]

14:23 [a] M-Text puts Romans 16:25–27 here. 15:3 [a] Psalm 69:9
15:7 [a] NU-Text and M-Text read *you*. 15:9 [a] 2 Samuel 22:50; Psalm
18:49 15:10 [a] Deuteronomy 32:43 15:11 [a] Psalm 117:1

The Weak and the Strong 12/6/25

- A passage about having scruples or convictions
- Christianity switches labels between strong and weak
- Believers have an obligation not to cause others to stumble
- Romans 14 isn't about Biblical absolutes
- Topics:
  - Feast days (Gentiles didn't want to keep)
  - O.T. dietary laws
- v. 1 - welcome the weak
- v. 2-6 - diet and days don't matter
- v. 7 - people matter
- weak in the faith, not "whose faith is weak" (NIV)
- Why are people weak in the faith?
  - still legalistic
  - frightened of Christian freedom
  - trying to earn a relationship w/ God
- It's not the food we eat but the words we say that defile a man
- Hebrews 8:13 - new covenant living made ceremonial law obsolete
- Sunday worship already in N.T. times (Acts 20, I Cor. 20 and Rev. 1). But not an essential issue

12 And again, Isaiah says:

"There shall be a root of Jesse;
And He who shall rise to reign
over the Gentiles,
In Him the Gentiles shall hope."[a]

13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

FROM JERUSALEM TO ILLYRICUM

14 Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.[a] 15 Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, because of the grace given to me by God, 16 that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. 17 Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God. 18 For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient— 19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. 20 And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, 21 but as it is written:

"To whom He was not announced, they shall see;
And those who have not heard shall understand."[a]

Paul's life verse

15:12 [a] Isaiah 11:10 15:14 [a] M-Text reads *others*. 15:21 [a] Isaiah 52:15

- Festivals and diet were central features of O.T. Law but not in New Testament
- We're all required to think about others
- Transformation from selfishness to selflessness
- What's valued on earth has almost no value in eternity and vice versa

NEW YEAR SCRUPLES 12/27/25 (Rom. 14 Part II)

- Many things in the Bible are always right or always wrong, but other things are indifferent
- What we should do...
  - live for God v. 8-12
  - no obstacles v. 13-18
  - build up others v. 19-23
- Very positive chapter
- Paul is answering Cain's question: am I my brother's keeper?
- v. 8 - emphasis on Lord - make Him Master of your life
- v. 9 - Christ has ultimate authority over everyone - alive or dead
- The word for judge (krino) is to be critical
- Judgment seat of Christ - rewards stand

PLAN TO VISIT ROME

22For this reason I also have been much hindered from
coming to you. 23But now no longer having a place in these
parts, and having a great desire these many years to come
to you, 24whenever I journey to Spain, I shall come to you.[a]
For I hope to see you on my journey, and to be helped on
my way there by you, if first I may enjoy your *company* for
a while. 25But now I am going to Jerusalem to minister
to the saints. 26For it pleased those from Macedonia and
Achaia to make a certain contribution for the poor among
the saints who are in Jerusalem. 27It pleased them indeed,
and they are their debtors. For if the Gentiles have been
partakers of their spiritual things, their duty is also to
minister to them in material things. 28Therefore, when I
have performed this and have sealed to them this fruit,
I shall go by way of you to Spain. 29But I know that when
I come to you, I shall come in the fullness of the blessing
of the gospel[a] of Christ.

30Now I beg you, brethren, through the Lord Jesus
Christ, and through the love of the Spirit, that you strive
together with me in prayers to God for me, 31that I may
be delivered from those in Judea who do not believe, and
that my service for Jerusalem may be acceptable to the
saints, 32that I may come to you with joy by the will of
God, and may be refreshed together with you. 33Now the
God of peace *be* with you all. Amen.

SISTER PHOEBE COMMENDED

16 I commend to you Phoebe our sister, who is a servant
of the church in Cenchrea, 2that you may receive her
in the Lord in a manner worthy of the saints, and assist
her in whatever business she has need of you; for indeed
she has been a helper of many and of myself also.

15:24[a] NU-Text omits *I shall come to you* (and joins *Spain* with the next sentence). 15:29[a] NU-Text omits *of the gospel.*

- Corinth had the Isthmyian games - like the Olympics. Bema seat
- A pastor or believer should only talk about Hell with tears in their eyes
- v. 13 - good New Year's resolution
- v. 15 - we can never completely exercise our freedom
- v. 18 - how to please both God and man (like Jesus' growth - favor with God and man)
- Become a Barnabas - encourager
- v. 21 - why Ed Rea doesn't drink alcohol
- Ch. 15 v. 1 fits with Ch. 14

THE GOD OF HOPE 1/10/26

- Biblical hope is based on who God says He is
- The God of hope - a new title for God - part of His character
- Faith, hope and love - greatest virtues
- Romans 15 is laid out in point, Scripture and benediction
- Hope occurs 52 times in N.T., always connected to God Himself
- v. 6 - harmony of praise and worship
- In Greek hope is an absolute certainty of future events - opposite of hopelessness

GREETING ROMAN SAINTS

3Greet Priscilla and Aquila, my fellow workers in
Christ Jesus, 4who risked their own necks for my life,
to whom not only I give thanks, but also all the churches
of the Gentiles. 5Likewise *greet* the church that is in their
house.

Greet my beloved Epaenetus, who is the firstfruits of
Achaia[a] to Christ. 6Greet Mary, who labored much for us.
7Greet Andronicus and Junia, my countrymen and my
fellow prisoners, who are of note among the apostles, who
also were in Christ before me.

8Greet Amplias, my beloved in the Lord. 9Greet Urba-
nus, our fellow worker in Christ, and Stachys, my beloved.
10Greet Apelles, approved in Christ. Greet those who are of
the *household* of Aristobulus. 11Greet Herodion, my coun-
tryman.[a] Greet those who are of the *household* of Narcissus
who are in the Lord.

12Greet Tryphena and Tryphosa, who have labored in
the Lord. Greet the beloved Persis, who labored much
in the Lord. 13Greet Rufus, chosen in the Lord, and his
mother and mine. 14Greet Asyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethren who are with them.
15Greet Philologus and Julia, Nereus and his sister, and
Olympas, and all the saints who are with them.

16Greet one another with a holy kiss. The[a] churches of
Christ greet you.

AVOID DIVISIVE PERSONS

17Now I urge you, brethren, note those who cause di-
visions and offenses, contrary to the doctrine which you
learned, and avoid them. 18For those who are such do not
serve our Lord Jesus[a] Christ, but their own belly, and by
smooth words and flattering speech deceive the hearts
of the simple. 19For your obedience has become known

16:5[a]NU-Text reads *Asia.* 16:11[a]Or *relative* 16:16[a]NU-Text reads *All the churches.* 16:18[a]NU-Text and M-Text omit *Jesus.*

THE GOD OF HOPE Part II
1/17/26

- This section is more about Paul's priorities than excuses
- Paul's priority was to follow the Holy Spirit
- Priority of the Gospel v. 13-22
- Priority of unity v. 23-29
- Priority of prayer v. 30-33
- Early church fathers said that Paul did go to Spain
- Paul's theology was that prayer changes things
- Paul ends with a new title for God - God of peace
- Peace of God is circumstantial
- Peace with God is our salvation
- God is both the source and object of peace
- Titles for God in Romans 15:
  - God of patience
  - God of comfort
  - God of hope
  - God of peace

to all. Therefore I am glad on your behalf; but I want you
to be wise in what is good, and simple concerning evil.
20 And the God of peace will crush Satan under your feet
shortly.
The grace of our Lord Jesus Christ *be* with you. Amen.

GREETINGS FROM PAUL'S FRIENDS

21 Timothy, my fellow worker, and Lucius, Jason, and
Sosipater, my countrymen, greet you.
22 I, Tertius, who wrote *this* epistle, greet you in the Lord.
23 Gaius, my host and *the host* of the whole church,
greets you. Erastus, the treasurer of the city, greets you,
and Quartus, a brother. 24 The grace of our Lord Jesus Christ
be with you all. Amen.[a]

BENEDICTION

25 Now to Him who is able to establish you according to
my gospel and the preaching of Jesus Christ, according to
the revelation of the mystery kept secret since the world
began 26 but now made manifest, and by the prophetic
Scriptures made known to all nations, according to the
commandment of the everlasting God, for obedience to
the faith— 27 to God, alone wise, *be* glory through Jesus
Christ forever. Amen.[a]

16:24[a] NU-Text omits this verse. 16:27[a] M-Text puts Romans 16:25–27 after Romans 14:23.

ROMANS 16 - 1/31/26

- The conclusion of the most important epistle in history
- When the Book of Romans impacts a young man's life, the world changes
- v. 1-16 - greetings
- v. 17-19 - warnings
- v. 20-27 - last benediction
- Phoebe was a deacon, a woman official in the early church. There weren't women pastors but there were women leaders
- Of the 33 people mentioned, eight are female, the majority have Gentile names, and many are common names for slaves and freedmen
- Phoebe probably had a pagan background due to name meaning
- Priscilla and Aquila were Jewish. The wife's name is mentioned first - she was the spiritual leader
- Amplias is a slave name found carved in the catacombs
- v. 20 - a reference to the

first evangelism in Gen. 3

- Grace is what enables humanity to be reconciled to God
- Paul tries to end the letter three times - always more to say
- We are relational as people and the individual is always emphasized in Scripture
- The city treasurer - Gentile officials were coming to faith
- v. 25 - "my Gospel" - not Paul's invention, but Paul owns it
- The plan of salvation not fully revealed until the church age

5 VIEWS ON ADAM AND EVE

1. Adam and Eve as recent ancestors (about 8,000 years ago, everyone descended from them)
2. Adam and Eve as Ancient Ancestors (about 150,000 years ago in Africa, everyone descended from them)
3. Adam and Eve as a Group of Ancient Ancestors (Biblical problem: Paul speaks of one man Adam in Romans 5. Were they leaders of early man?)
4. Adam and Eve as Recent Representatives (human species started 150,000 years ago in Africa, but Adam and Eve lived 10,000 years ago in Near East) Gen. 1 could reference whole human population, and Gen. 2 most recent pair
5. Adam and Eve as Symbolic of Many Acts of Rebellion in Early History

Source: "When Did Sin Begin?" Loren Haarsma
"Who was Adam? A Creation Model Approach to the Origin of Man" by Fazale Rana and Hugh Ross

ROMANS 11 AS AN END TIME SIGN

The glorious advent of Christ, the hope of Israel

673 Since the Ascension Christ's coming in glory has been imminent,[566] even though "it is not for you to know times or
1040, 1048 seasons which the Father has fixed by his own authority."[567] This eschatological coming could be accomplished at any moment, even if both it and the final trial that will precede it are "delayed."[568]

674 The glorious Messiah's coming is suspended at every moment of history until his recognition by "all Israel," for "a hardening has come upon part of Israel" in their "unbelief" toward Jesus.[569] St. Peter says to the Jews of Jerusalem after Pentecost: "Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for establishing all that God spoke by the mouth of his holy prophets from of old."[570] St. Paul echoes him: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the
840 dead?"[571] The "full inclusion" of the Jews in the Messiah's salvation, in the wake of "the full number of the Gentiles,"[572] will enable
58 the People of God to achieve "the measure of the stature of the fullness of Christ," in which "God may be all in all."[573]

Catechism of the Catholic Church

Category 3: The signs of the end that herald the end of the age and the return of Jesus Christ

- The spread of the gospel to the ends of the earth (as a condition of the end) and the salvation of all God's elect (ongoing, time of fulfillment unknown)
- The conversion of Israel as the fullness of the Gentiles comes in (ongoing but not yet fulfilled)
- A great apostasy within the church and the appearance of the man of sin (the Antichrist), tied to the release of Satan from the abyss, where he had been bound so as to prevent him from deceiving the nations (not yet fulfilled)

What Can We Say about the Signs of the End?

- The signs of the end do not tell us when Jesus will return, only that he will.
- As we consider the signs of the end, our methodology must be grounded in the analogy of faith (Scripture must be allowed to interpret Scripture). Current events cannot tell us what the Bible means when speaking of the various signs of the end. But the Bible does tell us that all these signs point ahead to the end of the age and the return of Jesus Christ.
- The Bible does not predict specific events (specific antichrists, wars, famines, earthquakes, etc.), but it does tell us to expect all these things and worse, because these things are characteristic of this age as it awaits the age to come.
- No one knows the day or the hour of our Lord's return. If anyone claims otherwise, they are lying or deceived.
- We are to do as our Lord commands and endeavor to fulfill the Great Commission until he comes.
- We are to eagerly keep watch and pray for our Lord's return. The Bible speaks of our Lord's return as the blessed hope (Titus 2:13). The early church prayed for this great event (1 Cor. 16:22), and the final benediction of the book of Revelation exhorts us to seek the Lord's return (Rev. 22:20).

Riddlebarger's
Case for Amillennialism